

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.13.B_82.03.16.A

Jayatīrtha Mahārāja: The others have got their tickets, they're ready to come, but not until Wednesday or Thursday _____ I told them not to come, to stay there, and work with the GBC.

Śrīla Śrīdhara Mahārāja: Then others, then what they want to do there, they, the Satsvarūpa, Rāmeśvara, who have gone there to take possession of the temple, will they allow your disciples to remain in the present state, or they will go on with new initiation and other things? What do you think?

Jayatīrtha Mahārāja: Well, I think they'll be a little cautious in dealing with my disciples, a little cautious. But the situation has become very poisoned now.

Śrīla Śrīdhara Mahārāja: About the *grhastha* of course they cannot force them. But those that are living in the temple if they do not submit to their proposal that they should again, leaving you they should take again initiation from another Ācārya, and if they can't do so then they will be ousted from the temple.

Jayatīrtha Mahārāja: It may happen like that.

Śrīla Śrīdhara Mahārāja: And what they will do? Those ousted, extreme devotees, they're all expected to come this side, or they can't find a place for their own there? Hmm?

Jayatīrtha Mahārāja: If it happens like that, that some are ousted, then I'll probably have them come here for some time, and then we'll make out a plan what to do. I was thinking of, if we get a small group of devotees here, twenty five, thirty devotees, I may want to start one travelling *saṅkīrtana* party in India with bullock carts, and go from village to village. And do Hari *Nāma saṅkīrtana*, distribute *prasādam*, and just have discussion of Kṛṣṇa topics with the Vaiṣṇavas along the way.

Śrīla Śrīdhara Mahārāja: And the financing in the beginning?

Jayatīrtha Mahārāja: Financing, we'll send a few men for doing collection in the west.

Śrīla Śrīdhara Mahārāja: In the west. You are to begin with, some capital is necessary.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And then of course it may be self supported gradually.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... one *gowallah*, the cow man, he came and perhaps did something. I asked him to go away. He does not like to go away. Then when I got a little excited he told that, "You have come in our clutches, and you are talking with us so excitedly you will have to reap the result."

What result I'll have to reap?

"That I am following you, go, wherever you like to take me."

So I went to that corner, then that man fled. What you can do? They're also courageous that Govinda Mahārāja, Hari Charan. Nimāi also courageous but little easily propagated [?]. He's a good talker, he can talk so much and according to his age he invites some violence.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In the _____ [?] period, about eight years ago or so, one _____ [?] was taking bath in the tank. At that time the tank was under fencing. And some while taking bath they passed some stools also in the pond. Information came to me and I asked, there was one Muslim, my devotee, Gosh [?] he told, “Stop all sorts of entrance into the tank.”

I did so. Then one _____ [?] he went to take his bath. He was informed that Mahārāja has ordered none will touch the water and take bath.

“No, no, I’m not doing anything, harm, I’m taking bath simply. I don’t like to obey the orders of your Mahārāja.”

That information came to me. I went down, and hearing that I’m coming he fled away. Then from there and, I’m an old man of sixty, er, eighty almost, and you are a young man of twenty. Why do you fly away for fear of me? Stand there. And so many persons on all sides they’re _____ [?] And Mahārāja, old man coming _____ [?] Then I went and he stood there just in front of the land, in front of the _____ [?] he stood. Then when I reached him, you come this side. He went to the middle of that land _____ [?]

Then very silently he says, “We are only taking bath. No harm.”

And no harm for taking bath, but ordinary nasty people they usually here, taking bath, passes stools, all these filthy things _____ [?]

“No, no. That we shall guard. No more restriction.”

So it is all right. You take the charge. But no molestation in the front of my temple, in the Govinda *kunḍa*. We venerate it like anything, a venerable thing to us, and that will be polluted, and I can’t tolerate that.

“No. We shall take _____ [?]

All right. I have no objection. Then you take care these things _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa is there. We should not worry so much.

Sometimes, some, perhaps congressmen afraid of the communist, at night came to take shelter here. I told them in the back foot, to keep the back door open. If they come in this way I shall keep under lock and key, and if they come and break the door you will fly away. In this way I told.

And sometimes the marshals came, “You will have to give some shelter in this place, this tin shed.”

I can’t do that. Ordinarily, suddenly you come and take shelter, that is another thing. And to give, to attach some boons for your permanent abode, I can’t do that. Then I see two or three days after police has come at night and by torch they’re [searching] this bush, that bush, searching for the _____ [?] But not sheltered here. Can’t do anything. But I have not consciously harboured any _____ [?] here, but suddenly if anyone comes for his life I give temporary protection for the time being. That I do. Indiscriminate _____ [?] or whatever have come for life, I take for some hours and go.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So, I’m not feeling well, a little feverish. Hare Kṛṣṇa. Gaurasundara. Gaura Haribol.

Akṣayananda Mahārāja: We can take your leave Mahārāja. We’ll take your leave now.
Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja:

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
[avyākṛtam bhāgavato 'tha vaiṣṇavam, padam yathāham vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person

who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.” [Śrīmad-Bhāgavatam, 4.24.29]

[?]

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam, padaṁ yathāham vibudhāḥ kalātyaye*

So general survey of the whole existence. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. One who passes hundreds of births following the duties recommended as in *varṇāśrama* system, they do that, *brāhmaṇa, kṣatriya, vaiśya, śūdra*, those that are sympathetically cultivating consciousness. And to help that, those that are organisers of the nations or countries, peace lovers. Third section next, the financier, finance supplier. And the fourth, general labour. Like army, the whole nation is marching from nescience to science, in this way. In hundreds of births one can discharge his duties in, as recommended in a system of *varṇāśrama*. To discharge the duty of course it is compulsory not to want any remuneration for discharging the duty, *niskarma*. Without wanting anything in return, if simply as ordered by the Lord, *Veda*, revealed scriptures, so I do it. I don't want anything in return. Then he can be raised to the office of the controller of one *brahmāṇḍa*, Brahmā, through whom creation begins and who is in charge of controlling mainly the whole *brahmāṇḍa*. His office is in Brahmāloka, or Satyaloka, Brahmā, and through his disciples, *manasa putra*, mental sons, of his disciples, he begins the rule of the country. *Viriñcatām eti, agatyati, apnoti*, he can attain that position, the administrator of the whole of *brahmāṇḍa*. That is the, one whole part of creation. *Tataḥ param hi mām*.

“After then he comes to me.” This is the statement of Śiva, Mahādeva. “Next he comes to me. If he discharges his duty of a Brahmā successfully then only he can come to my position, my office.”

Tataḥ param hi mām. *Mām* means *aham*, me, myself. *Avyākṛtam*, there is one qualification, *ākṛtam*, _____ [?] differentiatively developed world. *Avyākṛtam*, _____ [?]
Ākṛti means form, *ākṛti* means *viśeṣa* form, a special form. *Avyākṛtam*, not very special forms. That is something hazy which cannot be differentiated very clearly. That is the position of Śiva, *avyākṛtam, mām avyākṛtam*, non distinguishable position. Because Śiva represents the *taṭasthā-śakti* as a whole we can say. Including the supply towards the world, and also that are passing away from this world to *Vaikuṅṭha*, their beginner stage, Śiva. This world consciousness or the lower consciousness, so *avyākṛtam*, not well discriminated. *Param hi mām avyākṛtam bhāgavato 'tha vaiṣṇavam, padaṁ*. Then again there is *vaiṣṇavam, padaṁ*. *Viṣṇu sambande avaiṣṇavam padaṁ bhāgavato yathāham*. *Svadharmma-niṣṭhaḥ pumān eti, atha bhāgavato vaiṣṇavam, padaṁ eti*.

After this, that crossing my position there is another sphere were the *bhāgavata* who are after *Bhagavān*. *Bhagavān* means *bhajanīya-guṇa-viśiṣṭha*. One whose person naturally attracts others to serve Him, lovingly. *Bhajanīya-guṇa-viśiṣṭha* *Bhagavān*. There are other meanings also, but *Jīva Goswāmī Prabhū* has preferred this meaning, *Bhagavān* means *bhajanīya-guṇa-viśiṣṭha*. Whoever comes in contact with Him, he likes to give Him loving service, affectionate service. He's *Bhagavān*. So *bhāgavato*, and those that are of such temperament, such nature, they live above me *atha, ananta*, after me. *Vaiṣṇavam, padaṁ*, they're also known as *vaiṣṇavam, padaṁ*, that is *Vaiṣṇavas* are living there. *Yathāham*, myself also, *vibudhāḥ kalātyaye*. “O gods.” He's addressing the gods, *Mahādeva, kalātyaye, kalā* and *kasta, kasta* means background, *kalā* means development of the background. *Kalātyaye*, wholesale dissolution of any sort of development or forms, wholesale dissolution. There's complete stage of equilibrium, no differentiation, no specification, none of the type. Nothing of the nature, nothing could be discriminated, traced, experienced, or even talked on, thought out.

In *Manu-saṁhitā* we also find such condition has been described.

*āsīd idam tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyam, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam*

mahābhutādi vṛtaujāḥ, prādur āsin tamonudāḥ]

[“Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *taṭasthā* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.”] [*Manu-saṁhitā*, 1.1.5-6] [*Subjective Evolution of Consciousness*, p 24]

Just in sound sleep, nothing can be traced. No reason, no experience, no judgement. Something like that stage, *kalātyaye*, total dissolution. “At the same time I also take shelter there.” Mahādeva says. Where? *Vaiṣṇavam, padam*. Where the *bhāgavatas* live. So surveying the whole creation, the *nitya līlā*, to this *brahmāṇḍa līlā*. *Yathāham vibudhāḥ kalātyaye*. So this *brahmāṇḍa* of *varṇāśrama* and then Virajā Brahmāloka, then Paravyoma, that is *svarūpa-śakti*. *Taṭasthā-śakti jīva, māyā aparā-śakti, para-śakti. Tr̥tīyā śaktir-iṣyate*. In *Bhagavad-gītā* we find two kinds of potency, *apara, para*. *Apara*, this mundane world is the product of *apara-śakti*.

[?]

Conscious unit within this, supplied from *para-śakti*, higher potency. Only two kinds of potency mention here. In *Viṣṇu-Purāṇa* we find, *kṣetrajñākhyā tathā-parā, tr̥tīyā śaktir-iṣyate*.

*[viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā-parā
avidyā karma-samjñānyā tr̥tīyā śaktir-iṣyate]*

[“*Viṣṇu-śakti*, the energy of Kṛṣṇa, is threefold: *parā-śakti*, or the Lord’s superior, spiritual energy; *kṣetrajñā-śakti*, or the marginal living beings; and *avidyā-śakti*, or the illusory energy, which is characterised by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarised in three categories - namely, the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.”] [*Viṣṇu-Purāṇa*, 6.7.61] & [*Gauḍīya-Kaṇṭhahāra*, 8.20] & [*Śrīmad-Bhāgavatam*, 11.11.4, purport]

There is another also, third potency by which the real domain of the Lord has been created or sustained, *tr̥tīyā śaktir-iṣyate, svarūpa-śakti*. And here in *Bhagavad-gītā* when two *śaktis*, two potencies are mentioned, the third potency of the more internal higher potency is included in God Himself. His *dhāma*, His paraphernalia, His *līlā*, all is considered as one with Him. _____ [?]

So the wholesale dissolution of the mundane world, then Śiva who is considered to be the master of this *apara-śakti* of the worldly potency. He’s connected, involved with this *apara-śakti*. *Apara-śakti* as a whole considered as Puruṣa, *puruṣete*, Who enters into the ground, the mundane energy, *yayedam dhāryate jagat*.

*[apareyam itas tv anyām, prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho, yayedam dhāryate jagat]*

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual’s fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”] [*Bhagavad-gītā*, 7.5]

Which entering into the mundane substance makes it moving, *yayedam dhāryate jagat*. So wholesale dissolution, then the conscious aspect as *para-śakti* only has connection with *vaiṣṇavam padam*, the lower portion of the *Vaikuṅṭha*. That is *Śivaloka*, *Śiva*, *Mahā-Viṣṇu*, almost entering into *Mahā-Viṣṇu*. Then *Garbhodakaśāyī-Viṣṇu*, *Kṣīrodakaśāyī*, They also retire into *Mahā-Viṣṇu*. The most fundamental background of this mundane world. So this is the background of this world of creation. And then this mundane, there are different mundane worlds, there are different stages. *Bhūr*, *Bhuvah*, *Svah*, *Mahā*, *Jana*, *Tapa*, *Satyaloka*, upwards, and then, _____ [?] etc. In the lower we are told.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]*

["O Arjuna, from the planet of Lord *Brahmā* downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O *Kaunteya*, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

Wherever we go we are to return back. We can't maintain our stability, our position, certainty or surety. But moving by the waves of action, reaction. *Mām upetya tu kaunteya, punar janma na vidyate*. If possibly crossing that land of equilibrium we can go up then of course we are saved, we acquire a substantial position there.

*[na tad bhāsayate sūryo, na śasāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramam mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

We enter into the domain, the kingdom of *Kṛṣṇa*, *Nārāyaṇa*. And there, generally no question of reaction because the cause of reaction is removed. And then only we can enter there. The cause of reaction is exploiting tendency or renouncing tendency. Exploiting, everything is meant for my comfort, self centred.

Our Guru *Mahārāja* used this word, geocentric, and the opposite heliocentric. Helas or something the Latin name of Sun perhaps. Heliocentric means Sun is in the centre, and geocentric the Earth is in the centre. So geocentric means necessarily self centred. Everything is meant for me. I am to enjoy as much as possible. This is this world. And there, heliocentric, that is God centric, God centred. So no self centred tendency remains in those souls that are entering into *Vaikuṅṭha*. They have already accepted God centred nature so they are safe. Their object towards the God, and they get supply, they get help from that centre. So their position is unsafe, and more, more safe. And that *avyākṛtam*, *Virajā*, *Brahmaloka*. That is the buffer state, neither exploitation, nor service.

They, like the exploiters, do not think that 'everything is for me, or my enjoyment.' At the same time they also do not admit that, 'I am for someone else. I am independent. I don't want anything for my enjoyment. At the same time I'm not to be enjoyed by anyone. I'm for myself. By myself and for myself. I'm not for any other being.' No cooperation with the higher centre, higher sphere. That is the marginal position, between the two fences, sitting on the fence policy, neither that side nor this side. I'm independent. This is misinterpreted, so 'ham' ['I am that'], misinterpreted, *aham brahmāsmi* ['I am Brahman'], so 'ham, these Vedic mantrams were misinterpreted by them to support their opinion, *tat tvam asi*, ['Thou art that.'] You are that thing. They have gone so far as to say through the lips of *Hanumānji* who is an example of a bona fide servitor of *Rāmacandra*.

*deho budha aham daso smi mano budha tadam sakha
atma buddha tade varam te nistha virarate [?]*

Something like that. “When I consider myself, identify myself with this body, I am Your servant. But when I’m on the mental plane I think I am Your part. I am servant, that is the best, lowest conception. And the middle conception, that I am Your part, *atma buddha tade varam*, when I consider my soul then I am one with You.” Their composition, so their thinking is like this. So really they have no fulfilment of life. Life is useless, just like sound sleep, *samādhi*, meaningless, purposeless, no object of life, no aim, only to withdraw from the mortal world, that is enough, withdrawal from the negative prospect of our life. No preaching positive life. So in their consideration everything is *māyā*. And if we want to get out of *māyā* we are dissolved from, nothing is. That is the very position of __ [?]

So *Bhāgavatam* [4.24.29] says, Śiva, *avyākṛtaṁ, mām avyākṛtaṁ*. “After Brahmā, then above Brahmā I am there. And this is very hard to understand, my position, that I am the master of *māyā*, at the same time the service beginner. On my topmost capacity I begin, I rather merge into this serving domain. And here I am also as a master, but not real master, seem to be master of this mundane, because this is all false. But that is my peculiar position.” Mahādeva says.

Sanātana Goswāmī has mentioned in his *Bṛhat-Bhāgavatāmṛtam*, when the *jīva* soul is passing away, crossing this *māyā*, the Devī Māyā may dutiful call comes to him and requests him not to leave her company. “You remain here. I shall serve you. Why do you go away, leaving me here alone?” Appealing tone the Māyā proposes her servitors, to the liberating soul. But if he gives consent, then again that *taṭasthā* position, he again comes here. But if he can get relief of that subtle most stages of consciousness and can enter, crossing that domain, can enter Vaikuṅṭha, he’s more or less safe, crossing the buffer state there, Vaikuṅṭha. Vaikuṅṭha, that land of service, the land of gentlemen who does not want to consume anything for his own selfish desire.

akincana aki laksan saranagati akinanera aki laksan tar madhye pravi atma samarpan [?]

Śaranāgata devotee, a surrendered soul, *akiñcana*, one who’s selfless and self surrendered. Two sections of people, selfless people and self surrendered. One thing, selflessness is common in both the sections. But a surrendered soul, that is something positive. What is that? *Ātmā-samarpaṇa*, self opposition, dedication. He’s already *akiñcana*, does not want anything, like the previous man, *akiñcana*, don’t want anything. *Śaranāgata* devotee he also will say, ‘I don’t want anything.’ But something added. ‘I want to offer myself for some cause. For my own self I don’t want anything. I don’t want anything for myself. But I want to offer myself, to give myself off to another higher entity.’ This is added to *akiñcana*, to selflessness. He does not want, but he wants service. So what is service? We are to understand thereby, service. ‘Nothing I want for my own satisfaction, but I sacrifice myself for the satisfaction of some higher being.’ That is added to *akiñcana* then it becomes *bhakti*. When eternally serving creed is accepted then the selfless soul becomes a devotee. And serving to whom? The *viśuddha-sattva*, his serving land, land of service is *viśuddha-sattva*, and that is also degree of development. General hemisphere, first half is Paravyoma, and the higher half is Goloka, Braja-*dhāma*. One is calculative service, and the higher...

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